THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (JOHN 15: 7).

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MAN'S NEED OF GOD.

BY ELDER B. H. ROBERTS.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. * * * Why art thou cast down, O, my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalms 42: 1-5).

"Without me ye can do nothing." Jesus to His disciples, St. John 15.

These scriptures justify the thought in the title of this writing—Man's need of God. The quotation from the Psalms represents David's strongly felt and passionately expressed need of God—every man's felt need of God. And the quotation from the words of Christ to the disciples affirms that need in the most positive form. If "without God we can do nothing," the need of Him is most urgent. I am assuming, you see, the divinity of the Christ. Hence "without me [the Christ] ye can do nothing," is equivalent to "without God, ye can do nothing." And this is emphasized by the Christ, in the assertion that the disciple occupies the same relationship to the Christ as the branch does to the vine. If the branch is severed from the vine, it dies. If the disciple is separated from the divine Master, the same thing happens—he dies. The spiritual life of man depends upon his union with Christ—i.e., with God. Hence the Christ said, "Without me ye can do nothing."

Whence comes this need in man for God? Even from man's inadequacy. Out of man's limitations, and incompleteness it is born. Man stands in the midst of things created—the earth and all things that are in it, and that make it; mountains and plains; oceans and rivers; forests and prairies; vegetable and animal life; the life of the seas, and the life of the air—all life. Nor is the earth and the things that make it, and that are in it, all the created things that man stands in the midst of. There are

the heavens—the sun and the planets, the major ones—eight of them, and their satellites; then minor planets, the asteroids, seven hundred of them between Jupiter and Mars. All these having Sol for center make up the solar system. There is also the sidereal system, made up of what astronomers call the "fixed stars," though they know, as a matter of fact, that they are not fixed, that they move, but in orbits of such immensity in the space-depths that thousands of years must elapse before perceptive changes will be observed in their relative positions in our field of vision, and hence they are conventionally called "fixed" stars. The number and size of them are quite bewildering, the human mind fails to grasp such immensity as they represent. We know they exist in space; perhaps some trend of their movement; the substances which enter their composition; the relative position the groups hold to each other, from age to age, and that they are sustained in magnificent order by a power that challenges our wonder and amazement.

Man is conscious that he is not the creator of these things, the earth and the heavens; and yet he is conscious that they must be the product of intelligence and power, because all things else that are produced within his experience are produced by intelligence and power. By parity of reasoning then, such things as earth, and sun, and stars, come not by chance, but by creative power intelligently and purposefully directed; and that creative power, in the nature of things, and as represented by its achievements—that power must be infinitely superior to any power in man, individually or collectively exercised. World and world systems exist, and man ascribes their creation to a superior Intelligence whom he calls God. "In the beginning God created the heavens and the earth," is so generally accepted, that it may as well be regarded as the universal creed of man.

Moreover, man is conscious that he lives in an orderly creation. Day and night follow each the other with great precision through the months, the years, the centuries, the ages. Also the seasons—life-reviving spring, growing summer, ripening autumn and nature's rest-time winter. These season changes, follow not less regularly than day and night, wrought by the progress of the earth in its orbit about the sun. These changes, together with unnumbered millions of world systems also moving in majesty and glory throughout space—all these give evidence of a universe held in majestic balance—in imperial order. All this is beyond man and his power. This orderly universe—this world—upholding power—man controls it not. Yet it is upheld, this orderly universe. What majesty and glory must attend upon that Intelligent Power, that is not man, which creates and maintains this orderly universe!

Since man exercises not this power, he refers its existence to a superior Intelligence which he calls God.

Again: Man is conscious of the existence throughout things—things in the earth and in the sea—of a vital force—life power—which seems all pervading. This, too, exists outside of man. While capable of creating many things, man cannot create life—only as he co-operates with existent life forces in nature. Apart from this man cannot give life to a blade of grass, nor a kernel of wheat, or corn—creation of life is beyond man. Yet life exists in earth, and sea, and air. And it persists independent of man. Also objects through which it is manifested die; and die in spite of man. Man controls not life. Some other power external to man controls it, both in its persistence and in its passing. This power also man refers to God.

Still again: Man perceives and sees demonstrated in the things considered in the foregoing, the existence of a larger Intelligence than his own; and since its existence is necessary to the accounting of things and to make intelligible the universe, man feels the necessity of definite knowledge of that larger Intelligence, the need of co-operation with it, and perhaps union with it, if he would attain the utmost heights of achievement. For union with that larger Intelligence would doubtless be an inspiration to man—an intelligence inspiring power to him. Man, then, conceives the existence of this larger Intelligence as necessary to the accounting for things; for creation, for the upholding of creation in orderly progression, and as source of, and guiding power of, the vital energy in all things manifesting life—the life power of the world. These are the "invisible things of Him," of Paul's passage in Romans, that "clearly seen, being understood by things that are made, even His eternal power and Godhead."

In another series of things it is manifested that man needs God. The series in this second instance has to do with mind qualities, and soul power. Man is a conscious entity. He feels and he knows some things. He exists and he thinks; and he knows himself both as existing and as thinking; and is aware of the objects upon which his thoughts rest—He is therefore conscious of self and of objects other than himself. He is conscious of a certain power of deliberation. He is able to dwell in thought upon himself and upon objects other than himself. He can compare things. One object is heavy, another is of lighter weight; he observes that objects differ in color, in form, in hardness or softness, and he can make his comparisons between objects on the basis of these qualities. His thoughts can rise to and deal with ideas; he can regard thoughts themselves as objects, and contemplate moral qualities also. Enlightened by experience, his own or the accumulated experience of the race, he can pass certain judgments upon the objects of his thought, be they physical things or creations of the mind, and he is able to say this is good, but that is bad; or this is good, but that is better,

this best; or this state of things is to be preferred to that state of things.

After things have thus passed in review and having judged of them, man becomes aware of a power within himself to choose between objects, or courses of action. That is, he may not only say this is to be preferred to that, but he can say I choose this, or I will take this action instead of that. But while man is conscious of these mind qualities and powers he also is aware, and often painfully aware, of the limitations of these powers. As for example:

(a) Knowledge: Man is aware that he sees many things as but through a glass, darkly; knowing things only in part; yet man conceives of perfect knowledge, of knowing the whole of things, and yearns to know all things.

(b) Truth: Man now knows only relative truth—limited truth; but he conceives of absolute truth—the sum of all that is—"the sum of existence"—and knowledge of it; but this sum of existence or absolute truth he does not now know.

(c) Justice: Man knows only an imperfect justice now; but he conceives of absolute justice, a justice wherein there is no shuffling, where actions lie in their true light; where there is nothing extenuated, and nought set down in malice.

(d) Mercy: Man knows, in his human experience, only a partial mercy, but he conceives of a fulness of mercy—the counterpoise of a perfect justice, yet robbing it of nothing; and yet the mercy that blesses him that gives and him that receives, and is mightiest in Mightiest.

(e) Righteousness—Holiness: Man knows only of relative righteousness, and relative holiness; but he conceives of the possibility of souls possessed of these attributes in perfection; a holiness wherein there is no spot or blemish, a righteousness that knows no defect.

(f) Love: Man knows of love; but it is a love limited and imperfect. It extends not to many objects it should include; it is often selfish; but man conceives of perfect love—love without alloy, responsive to worth and reason—the love which casteth out fear, and fulfils the law, and is the sum of duty—the greatest thing in the world.

All these qualities from "Knowledge" to "Love" are qualities that adhere to man—belonging to him, and are held by him in ensemble, and are so held by no other creature; yet held by him but imperfectly.

Man arrives at his conception of the existence of the absolute, of perfection, of completeness, of wholeness, of the existence of the infinite—by reasoning. Consciousness of the existence of the part, suggests the existence of a whole; just as when one sees only the arc of a circle, it suggests the whole circle. Starting with the consciousness of the changeable, leads to the conception

of the existence of the permanent—the unchangeable, and so following. Knowing in part, suggests knowing completely; loving imperfectly suggests the possibility of perfect love; the existence of a limited justice, gives somewhat assurance of the existence somewhere of complete justice. And so imperfect man, with all his limitations, in all the respects noted in the foregoing, as to knowledge, truth, justice, mercy, righteousness, holiness, love—man suggests a Being in which all these qualities would become attributes, and mark the perfection of that Being—the necessary Being to man's conceptions of completeness—of perfection; a Being in whom man may trust, to whom he may flee, and have as a refuge. And as in the case of these qualities adhering to man—though imperfectly adhering to him—yet having no existence or manifestation only as they exist in connection with man—so these qualities, becoming attributes in the conceivable Perfect Being, can only have existence in connection with some Reality, with some Perfect Being, that is, with God, without whom these mind and soul attributes would not exist anywhere in perfection; hence the universe would be incomplete, utterly lacking in cohesion, without purpose, meaningless; for nothing is clearer than that without God, there is no meaning to the world. The Universe needs God for its completeness. Man, most of all, needs Him.

Man needs God as a guide to truth; as a teacher; as a revelator. For man's mental powers are not sufficient to solve the problems he meets in his earth existence. The questions God is represented as putting to Job in olden time: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof, when the morning stars sang together and all the sons of God shouted for joy?" These questions, I say remain unanswered, unless God's answer be taken into account. Man out of his own knowledge or wisdom cannot make answer—therefore he needs God to answer these questions, if there is to be an answer.

The Psalmist's great question "What is man?" also remains not only unanswered but unanswerable from man's unaided wisdom. The Psalmist, when the above question is propounded, notes that a certain primacy and honor in nature is accorded to man. He has dominion among created things—"all things are put under his feet," but whence and what is he? and why should he have this distinction accorded him? What is the purpose of his existence? Is his present life and honor and glory, that he has in nature, but an "all hail" to a higher glory yet to come? What is the "whence" and "what" of man? Or is there nothing but the gloom of eternal oblivion for him? Has the Creative Power—whatever that may be—has the Creative Power been at such pains to bring into existence such a being as man only

to round out his troubled earth existence with an endless sleep—with annihilation? Interesting and vital questions these to man, but unanswered and unanswerable, unless God answers them. They represent man's sorest need of God, these questions; for here man must have Divine guidance, or remain forever in darkness. Such knowledge is too wonderful for the uninspired achievements of his intellect. It is high; he cannot attain unto it. Man, then, needs God as sustaining power—power outside himself that makes for righteousness. In this, as in so many other respects, without God "man can do nothing"—he needs God.

THE TOMB OF LALLA ROOKH.

A MAN by the side of the river was making a field, in India not so impracticable a project as it sounds. The site was in the dry, stony bed of one of the great streams which in the North-west run down into the Indus. His machinery was simple, but effective. Two bullocks were yoked together, and fastened to the yoke by a long stout cord was a big scoop made of split canes and having a band of iron at the edge, The man rested the iron edge of the scoop on the ground, shouted to the bullocks, and as they started forward let the scoop plough in under the loose rubble of stones. At the end of their course he gave a great heave and shot the load of stones on a bank, which he had already raised to a height of some three feet. Thus he was clearing the ground of stones and at the same time building a *bund* to keep out the water in flood time.

One knows what a river can be in India in the season of the rains. Had the man no fear of a rising of great waters and the wiping out of all his labor? "Khuda ka malum!"—God knows. It was just a gamble. He was making a field where none had ever dreamed of one, and no one would question his title or remove his boundary stone. The river might just come up to it when the rains broke, and he would reap a bumper crop. Or the river might just come over it, and he would get nothing.

Yet this, one remembered, was a land of great history, for here came Alexander and rested before he went on to the conquest of the India that was never to be his. True, he left his mark on it, and on the extreme topmost ridge of a dominant mountain hard by there is to be seen from many miles around a white speck, like a snowflake on the peak of a roof, which marks the tomb of one of his generals. The whole land is comparatively peaceful now, if desperately wild and savage to the eye; but if you cast your gaze up river and down, you will see in the pale, death-colored cliffs and hillsides of mud numerous doorways cut out high up and reached by toilsome paths, which tell of habits of caution enforced through long centuries of raid and foray. For this is the threshold of India, and its cockpit too.

But underneath that same great peak whence the ghost of the old Alexandrine general looks out to see the sun rise a softer memorial lies embosomed in green trees. The contrast is piquant. Up there, in the winds, in splendid isolation, the old man of war; down below, in the tender foliage of a walled Eastern garden, the pretty young princess. The garden is a concentration of Oriental glamour, the sort of pleasaunce that no amount of calculated effort could make spring anywhere but in the East. It is a sanctuary for mind and eye from the weariness of bare rocks, promises water, and under its ochre-hued walls there runs a stream. Watercress grows in it; various willow trees over-arch it; where the banks cave in there are gleaming bunches of maidenhair.

The garden, about sixty yards square, is filled with roses as thick as flames in a bonfire. At each corner is a tiny cupola, and shrubs and creepers close the view. There are, however, four little squares of grass, for the garden is cut by two small paths crossing towards the middle. And here, in the middle, is the pearl of the casket, the tomb of the lady herself, where she sleeps and dreams again, as we may hope, of her dangerous dalliance with the poet. It is only a great block, the size of a small summer-house, so smothered with creepers that portions only of its ochreous walls are visible at all. Nothing could be better, for it leaves the fancy free to play about the sweet and glorious personality of the lady when pompous and ponderous inscriptions and blazonry would only distract. One knows enough when one remembers that she lies there, and the creepers enfold her guardingly, like reincarnations of her devoted ladies, as if to say, "Leave her in peace; she is sleeping."

Other things there are in the garden, such as a tall, magnificent cypress, dark as a funeral plume, just the one deathly emblem in a riot of life, like a finger laid on the lip to say Hush! but no more. The roses fill the whole area with a pent sea of colour, and a mulberry tree or two throw a little deepening of the shade. An old Mahomedan keeper salaams reverentially. Outside stands a notice in English and Urdu promising three months' duress to any vandals—and well they would deserve it. For the Indian Government, that can keep a friendly eye on such remote monuments even as this, is not above lending its ear to the echoes of the past even in such distracting days as the present.—*Times.*

To measure life learn thou betimes, and know,
Toward solid good what leads the nearest way;
For other things mild Heaven a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And when God sends a cheerful hour, refrains.

—Milton.

THURSDAY, JUNE 16, 1921.

EDITORIAL:

IN REMEMBRANCE OF ME.

THE institution of the Sacrament of bread and wine, on the night before the crucifixion, was closely associated with the ever memorable feast of unleavened bread and eating of the Passover, for the last time, by the Lord and his apostles. It therefore is sometimes spoken of as "the Sacrament of the Lord's Supper" or of "the last supper" and is commemorated in sacred sectarian song and verse and in paintings of world-wide renown. It is so designated among the seven sacraments of the Roman Catholic Church and is one of the sacraments of the Anglican and of other protestant creeds. This confounding of the two events of that night of awful ordeal, farewell, and betrayal; and the mingling of the terms has led to much confusion of thought and misunderstanding.

The Lord's supper was not a sacrament, except as the celebration of the Passover may be so regarded. The Sacrament of Christ was not the Lord's supper. A little careful thought and investigation will show the distinction. The detailed accounts, given in the three gospels, Matthew, Mark, and Luke are almost alike, but are not so particularly narrated by John. In the account of Luke we read: "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22: 7-18).

Now that was the ancient feast of unleavened bread or the passover. It was instituted in the days of Moses, and kept by the

Israelites generally through all the ages and by orthodox Jews even down to the present day (see Exodus 12:3-7). It was also the Lord's supper, which he had instructed Peter and John to go and prepare. It was the custom for families or for small companies, such as that of Jesus and his disciples, to feast together the first day of the Passover in the evening. The paschal lamb of their offering, that had been duly slain in the temple court, providing the meat to be eaten with bitter herbs and diluted wine, constituted the supper. That the killing of the paschal lamb is sometimes regarded as foretelling and typifying the death and atonement of Christ does not alter the fact that it was practically and in reality the preparation of meat for an ordained feast, to commemorate that night of judgment when the Lord passed through the land of Egypt and smote with the plague all the firstborn in the land of Egypt, both man and beast; and passed over the obedient of the house of Israel, and did not destroy them: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever" (Exodus 12: 14).

This was, of course, the last time that the Lord celebrated the Passover with his disciples, which he much desired to eat with them; and he concluded the feast by giving thanks, passing the cup to be divided among them and announcing that he should not "any more eat thereof; * * * nor drink of the fruit of the vine until the kingdom of God shall come."

The institution of the Sacrament called, in the Book of Mormon, the Sacrament of Christ, appears to have followed almost immediately after the Lord's supper with his apostles was ended, although John records the washing of the disciples' feet as the first act, and that the Lord then indicated that one among them who sat at the table and had eaten bread with him should betray him. Judas being so exposed, "went immediately out," and it is doubtful if he was present at the Sacrament. John does not describe the breaking of the bread and the drinking of the cup by which the Lord instituted the Sacrament. This ceremony is, however, almost identically described by Matthew, Mark and Luke, but with some ambiguity obscuring the precise sequence of the attendant events. The account by Luke, indicating that it was after the supper, is as follows: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22: 19, 20). The unity of all the records made by the gospel writers establishes the intent and purpose of the Sacrament clearly, as a testament of all disciples who should receive it, that they bear witness, in remembrance of him, that he gave his body and shed his blood for them, an atonement and propitiation for the sins of the world.

They were commanded to meet together often to partake of the emblems of his broken body and shed blood, always with the strict injunction: "This do in remembrance of me."

The Apostle Paul wrote to the Corinthians upon this subject. He rebuked them because when they came together in church there were divisions among them, and he even suggested "that there must be also heresies among you." Whether he meant that, in taking their supper to meeting and confounding the Lord's supper with the Sacrament, was a heresy or not, it is a plausible inference. Paul refers to both ceremonies and makes the distinction quite plain: "When ye come together therefore into one place, this is not to eat the Lord's supper. * * * What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I. Cor. 11: 20, 22-26).

The reason for ever calling the Sacrament the Lord's supper, it appears then, is that it was instituted at the time or immediately after His last supper. But the Sacrament was not a supper any more then than it is now, and it is nowhere so called, either in the Bible, Book of Mormon, or Doctrine and Covenants; nor, so far as we can discover, in the sermons or writings of the Prophet Joseph. It is not a ceremony to commemorate the Lord's supper, which could not have serious significance only as his final celebration of the Passover. The Sacrament is an ordinance of the most sacred character, in memory of the supreme sacrifice of the Son of God upon the cross. Jesus knew when he instituted it that his hour had come, and that then was the time to establish this holy commemorative service, which should be observed by all who should ever become believers in him and his atonement, until he should come in the clouds of glory. He revealed the Sacrament and administered it personally to the Nephites after his resurrection. It was also revealed to the Latter-day Saints at an early day after the Church was organized. He directed that the Church should meet together often and prescribed the manner of administering the Sacrament, giving the very words that should be used in blessing the emblems of his body and blood. These should be partaken of in remembrance of him; and a promise is made that unto all who should do so worthily his spirit should be given to abide with them. They are warned against doing so unworthily;

and non-members are forbidden to receive it. It is not the ceremony prescribed for the remission of sins and entrance into the Church, as baptism is. But it is a solemn confession of faith and fellowship of the members, and a witness that they are willing to take upon them the name of Jesus Christ and to keep the commandments which he has given them, that they may always have his spirit to be with them, and He repeatedly says: "This do in remembrance of me."

J. F. W.

ELDER COTTAM'S DEPARTURE.

ELDER JOHN E. COTTAM, whose release was announced in a former number of the *Millennial Star*, sailed per s.s. *Victorian*, for Montreal, June 10th, 1921. Most of the time between the date of his release and that of his departure he had spent in making a tour of the Continent. He visited Paris, the battlefield of Verdun, Switzerland, Italy, Belgium and Holland, greatly enjoying many scenes and places of historical interest and beauty. His tour was interrupted while at Rome by a period of severe illness. Being siezed, by what he supposed was appendicitis, he was taken to the Polyclinico there and operated upon by skilful surgeons, who found, however, that his trouble was an ulceration of the stomach, requiring a very dangerous operation, which nearly cost him his life. Through the faith of himself and friends and very competent treatment at the hospital, he survived, and after a brief convalescence in Rome repaired to Switzerland where he completed his recovery and continued his tour, returning to Liverpool May 31st, 1921.

Elder Cottam thus finishes his mission and goes home to Zion with the blessing of an honorable release. His mission, we believe, has covered the longest continuous period, just over six years, ever performed by any elder from Zion, in the European mission. He arrived in Liverpool June 6th, 1915, and entered the Liverpool business office, succeeding Elder G. Merlin Southwick as secretary of the mission, February 12th, 1916. In this office he has labored faithfully, efficiently, and with painstaking devotion, through the latter part, over a year, of the administration of President Hyrum M. Smith; through all of President George F. Richards', nearly three years; and for about two years in that of President George Albert Smith. He has kept all the accounts with perfect accuracy and made out the mission reports, involving much correspondence, and has performed varied duties at mission headquarters with economy and devotion. He has attended many conferences and meetings, and has never been late at a meeting where his presence was expected or required. He has been a faithful student and expounder of the principles of the gospel, qualified, thoroughly informed, sound.

His numerous contributions to the pages of the *Millennial Star* have been brief, terse, thoughtful, interesting, abounding in faith and faith-promoting. He has been a willing and entertaining participant in many social functions, usually reciting selections from the poets or authors of worth, with never failing memory, however long they might be. Elder Cottam has completed a truly remarkable mission in a remarkable manner and goes home with the confidence and good-will of his fellow missionaries and the saints; and with the consciousness of laborious duties devotedly and well done in the service of the Lord. *Bon voyage.*

J. F. W.

LESSONS FROM TRAVEL.

Travel gives to an individual frequent opportunity to behold the works of nature and the achievements of man.

When a person gazes upon the ocean, its immensity inspires him with wonder and awe. In its gentler moods its wavelets play with the pebbles of the shore. When it is aroused to fury, its huge roaring cataracts dash mercilessly against the seaside cliffs. The configuration of the land awakens the interest of the thoughtful observer. In one place is the marshy tract, slightly above the ocean's level. Elsewhere is the lofty mountain-peak, which rises far above the sea and pierces the fleecy cloud-masses. From the mountain's base the level valley stretches out beyond the limits to which the eye can penetrate. In some regions wheat-fields give assurance of an abundant yield of grain. Well-nourished cattle are grazing in rich meadows. Apples and plums and cherries are ripening upon the heavily-laden trees. By the roadside, flowers, showing their most brilliant hues, are embellishing the pathway of men. Majestically-flowing rivers and hastening brooks add beauty to the landscape. Lonely trees or wide-expanding forests make the scenery more inviting. In southern climes, oranges and lemons are growing in profusion, and richly-plumed birds are basking in the sunlight. The surface of the earth testifies that nature is a consummate artist and artisan.

The ingenuity of man constantly expresses itself. Standing on the shore of the turbulent ocean, he devises means whereby he may pass over to the opposite coast. He fells the trees in the grove and delves into the ground for ore. With the wood and the iron thus obtained, he constructs a ship. Out of the earth's depths he brings forth coal. With the heat derived from the fuel, he converts water into steam and so propels his craft across the sea. He observes the torrents leaping over the rocks which are high up on the mountain-side. He constructs a pipe line and conveys the water down to a turbine-wheel at the base. The motion thus obtained is transformed into electrical energy, which

is employed in lighting the homes of the people and in driving trains along the railway tracks. He studies the soil and learns how to obtain large crops from the land. His skill has provided raiment for his body and shelter for himself and his dependents.

Man has not been satisfied with those things which subserve his physical needs alone. The cravings of the mind have had to be appeased. With paint and brush he has made pictures on canvas. Out of unshapely stone he has created lifelike figures. The sounds made by the human voice or by mechanical contrivances have been so arranged by him that melodious music has been produced. By the careful arrangement of words he preserves for future generations some of the sublimest of thoughts.

The wonders of nature and the resourcefulness of man fill the traveler with surprise and admiration. Nature is the manifestation of divine power. Man is the human expression of Divinity. Behind nature and behind man is God, the Omnipotent, the Allwise, the Merciful.

Liverpool. JOHN E. COTTAM.

GRATITUDE—A PRAYER.

FATHER, for my home in the mountains of Zion, I thank Thee; for the valleys and the streams; for the bright sun that there sheds in radiant splendor its wealth of light and heat, and warms the soul of man, weaning him from sordid cares and worldly meanness; for the plumaged birds and scented trees; for the canyon breeze that blows and brushes nature gently, and cleanses, purifies, enriches the blood of man with a sense of courage, fortitude, and bigness; for lovely pictures and gorgeous scenery, the beauteous handiwork of thine, that challenges, inspires and uplifts mankind to better things, to nobler thoughts and mightier deeds; for the rolling hills and mighty mountains—the towering peaks—that shrivel in shame and insignificance the mightiest deeds, performances, and accomplishments of man, and lift his thoughts to Thee in humble reverence. For these, O Lord, I praise and thank Thee!

Gainsboro. JAMES S. SMITH.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Glasgow, May 25th, 1921. Two souls were added to the fold, baptized by President William Easton. About thirty were present at the ceremony. Elder Clyde Romney spoke on baptism, and Elder George C. Wareing on the Holy Ghost.

Socials.—The Grimsby branch gave a social May 17th, 1921, in

honor of Robert E. Watson and Lily Wiseman, who sailed for Zion May 20th, 1921; also for Brother James B. Watson, Jr., who is emigrating in the near future. An interesting musical program was given, and many new games introduced by Elder G. Osmond Hyde made it a thorough success.

The Airdrie branch Relief Society held a farewell social on May 10th, 1921, at the home of Brother and Sister Graham, Dalmacouter. After partaking of a good meal, the evening was spent in songs, recitations, violin selections, and games. There were thirty saints and five elders present, including President William Easton of the Scottish conference. Presidents Easton and James L. Graham, also a Mr. Kirkwood, who is not of our faith, paid a high tribute to the good qualities and hard work performed by Brother Beggs, lately returned from his mission, and to other labors in connection with the Airdrie branch.

Mother's Day.—A Mother's Day program was held in the Handsworth Chapel, Sunday, May 15th, 1921, under the direction of Superintendent Charles Collins. President George Albert Smith, and his daughters, Mrs. Emily Murray Stewart and Miss Edith Smith, and son George Albert Smith, Jr., and Sister Edith A. Smith from Salt Lake, affectionately called "Aunt Edith," were among the many present. An interesting program of songs, and recitations was given by the children. The remarks of Presidents Smith and Jeffery were greatly enjoyed. Elder Harold H. Jenson presented each mother present with a white flower. The children were also given flowers, for their mothers. All of the visitors spoke during the day's session.

The Sunday-school of the Blackburn branch observed Sunday, May 15th, 1921, as "Mother's Day." Superintendent Walter Thompson presided. After the scholars had recited the Fifth Commandment in concert, the mothers present were each presented with a white carnation. Assistant Margaret Thompson spoke, dividing her talk into two parts: first to the children, talling of their duty to parents; and secondly to mothers, showing their responsibility in training their children. A pleasing program was rendered by members of the school, consisting of readings, songs, and recitations. Sister Mary A. Crombleholme spoke, representing the mothers. Joy was taken into several homes, where, through age and sickness, the sisters were unable to attend the meeting, but were shown that they were not forgotten, by others taking flowers to them. Assistant Ethel Shorrock presided at the organ.

Branch Conferences.—The Merthyr Tydfil conference was held May 22nd, 1921. There were present Elders Fred R. Morgan, Richard Williams, Jr., and Gomer D. Thomas, President R. C. Thomas and Sister Lily Bendall of the Pontypool branch, together

with saints from Aberdare and Merthyr Tydfil. Two splendid sessions were held. The afternoon meeting was occupied by Elder G. O. Thomas, who spoke upon the apostasy. President R. C. Thomas spoke upon "Keeping the Commandments," and Sister Bendall bore a strong testimony. At the evening session President Rossiter of the Merthyr branch, and Elders H. G. Day and Richard Williams, Jr., spoke upon general gospel themes. Elder Morgan presented the authorities, after which he delivered a discourse upon "Book of Mormon prophecies fulfilled."

The Rochdale branch conference was held May 22nd, 1921, with two well attended sessions. The afternoon meeting was occupied by a Sunday-school program, which was indeed well prepared and rendered to the satisfaction and edification of all. Nelly Connolly told the story of the Good Samaritan, other Bible stories were given by Fred Simpson and Edward Marcroft. Short prepared talks were given on faith, by James Barwick, repentance, by May Pullen, baptism, by Alice Marcroft and humility, by Victor Jones. Several beautiful songs were sung by the children, conducted by Sister Doris Marcroft. Superintendent Harry Jones and President George H. Hansen talked on the importance of the Sunday-school. At the evening session many investigators and friends were present. Elder Luke Briggs pointed out the practical application of gospel truths. Elder Alexander Criddle talked on the duties in the respective offices in the priesthood. President John E. Simpson spoke on obedience, President Hansen enlarged on the principle of obedience to the commandments of God. A beautiful, peaceful spirit prevailed throughout the conference.

Outings.—Batley branch Sunday-school gave a treat to the children on Whit-Monday at Batley Park. Nearly fifty saints and friends assembled together and enjoyed refreshments, games, races, etc. All declared they had a very enjoyable time.

A Whitsuntide treat was given for the children of the Bradford branch on Whit-Monday. Refreshments were served and everyone had a good time playing games, etc. Means for the treat were raised by selling scented calendar cards.

The most successful ramble of the season of the Halifax branch was that of Whit-Monday. About fifty saints and friends gathered in the morning and rambled out Rishworth way. The walk took them through the woods and fields. Games were played in the field of an accommodating farmer, after which everyone took an enjoyable part in eating the lunch.

On May 16th, 1921, about twenty of the Ipswich saints and friends, including Elders John W. Pitcher and Joseph Crowther, spent an enjoyable time by the River Orwell, one of the ideal spots of this old fashioned town. Refreshments were partaken of under the shade of the beautiful trees, games and amusements

indulged in; all returned home in the cool of the evening, feeling that a good time had been spent together.

Whit-Monday was the day for the annual outing of the Norwich, Loddon, and Lowestoft branches. The beautiful estate—Langley Park—was the point of gathering. About one hundred or more Latter-day Saints and their friends arrived and enjoyed the beauties of nature. Luncheon was served by the Relief Society. Games and sports of all kinds were enjoyed by young and old. The company sang, "We thank Thee, O God, for a prophet," with true feeling. President Burrell presented Eva Hook, Rosa Wilkin, Eva Wilkin, and Lily Crotch, who sailed May 20th for Zion, also William Carey and his wife Beatrice Carey, who sail June 1st, with remembrances from the saints. President William H. Wilson made a few remarks, expressing appreciation for the hospitality of the Loddon branch, and thanked them for preparing the place for the outing. Elders Barnes, Coulam, and Tomlinson were present.

DIED.

MARSHALL.—May 9th, 1921, John Marshall, born October 31st, 1831, at Elmswell, Suffolk, England. Baptized October 21st, 1849, by Elder James Harvey. A funeral service was held at the home of his son, Alma John Marshall, in Leicester, conducted by President Harold E. Brough. Brother F. Wheatley offered the opening prayer, Elder Abraham Noble gave a suitable address for the occasion. Brother Marshall was intimately acquainted with many workers in the mission field that have come over to England since the early forties. He was a friend and companion of President Charles W. Penrose, and throughout his long life has been a faithful Latter-day Saint. He was loved and venerated by all who knew him. He must have been one of the oldest members of the Church, in England, as he was baptized over seventy-one years ago. He was an active worker in the London conference for many years; for a long time being president of the Whitechapel branch, which convened in those days in Dean Street, London. During the past thirty years he has resided with his only son, at whose home he passed peacefully away. He was laid to rest in the Welford Road cemetery, by the side of his wife, who died eight years ago. Elder Brough dedicated the grave.

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